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which is divided into 120 chapters. I found there a passage concerning Meiri's letter with some variations from the Oxford MS. (which I give in the notes), but not reproduced in the *Histoire Littéraire*. The words in () are to be found only in the Neophyte MS., whilst those in [] are taken from the Oxford MS. At the end of the MS. (fol. 191b) we read the following words:—

יבא אחר זה כתב ההתנצלות לחכם הגדול ר' ידעיה [הברדשין] ברי
אברהם בררשי ז"ל המכונה דון בוניט¹ פרפייט ששלח אל הרב הגדול ר'
שלמה בן אדרת ע"ה להתנצלות הקהלות הקדושות אשר מארצות פרוֹבֵינצה
תחלתו לפני מעלת אדונינו גם אחר זה יבא כתב החכם (הגדול השלם
בתורה ובחכמה) הר' מנחם ברי שלמה [לבית מאיר זצ"ל] ששלח אל הרב
ר' שלמה גם כן להתנצלות לומד ומלמד החכמות³ תחלתו השופט כל
הארץ וגו' אלה הכתבים שניהם ליחוברו יחרו בספר הזה⁴

It is disappointing that Menahem's letter is not to be found in the MS. at Rome; but bibliographers who thought this MS. lost, will be glad to know that it exists. Moreover, as the *Histoire Littéraire* neglected to give the beginning of Menahem's letter, by which it could be at once recognised if existing anonymously, the notice on the Roman MS. has a special value. En Duran's letter (see Prof. Kaufmann's edition in Zünz, *Jubelschrift*, etc., p. 143), begins with the same words as Meiri's letter. It seems to me, from the variations given from the Oxford MS., which is a copy of a MS. in the library of Baron D. Günzburg at St. Petersburg, that this MS. is not copied from the Neophyte MS., or *vice versa*. Which of the two is the older I could not say at this moment, the Günzburg MS. not being in my reach. A. N.

V.

The Convert Paulus Christianus.

THE *Histoire Littéraire de la France*, t. XXVII., p. 569, states that this converted Jew was probably of Montpellier; he had controversies in Catalonia and Provence in the years 1260 to 1273, and died in 1274. This is partly confirmed by the following passage, found in the Hebrew MS. 8 (53), fol. 21, of the Vittorio Emanuele Library at Rome:—
הוי שקוד ללמוד תורה וזה שתשיב לאפיקורוס הנה עתה כ"ט
לפרט לאלף ששי בא משומד אחד ממונפיילר מגלה רזי תורה ופוקק על
ההגדות של תלמודינו וכבר עשה ויכוח אל הרב ר' משה בר נחמן לפני
המלך מארגון בבארצלונא ושאל דף בסנהדרין חמשה תלמידיו היה לישון...

¹ Indistinct in O.² O., פרופיות שלח.³ O., בר מאיר ז"ל שלוחה לרב.⁴ להתנצל לומדי החכמות.

“Be diligent in learning the Law, in order to be able to discuss with controversialists. Just now, in the year 5029 A.M. = 1269, came a convert from Montpellier, who uncovered the mysteries of the Law and disputed about Aggadic passages in the Talmud, after having already had a controversy with Moses ben Nahman, at Barcelona, in the presence of the King of Aragon.” (See Steinschneider, *Hebräische Bibliographie*, xxi., p. 88.)

A. N.

VI.

Edition of the Babylonian Talmud, Salonica, 1521.

THE late R. N. Rabbinowicz, in his essay on the editions of the Talmud (מאמר על הרפסת התלמוד, *Variæ Lectiones*, etc., t. VIII., p. 28), mentioned the Tractate *Erubin*, dated Salonica, 10th of Kislew, 5282 = 1521, observing that its pagination differs from that of the *Editiones receptæ*, and, moreover, that there are variations in the text, and in Rashi's commentary; there are no Tosaphoth. This copy is most likely the same as the one mentioned by Dr. Steinschneider in his *Catalogue of the Hebrew Books in the Bodleian Library*, p. LXXVI. (addenda to p. 252, No. 1646[b]), on the authority of the *Litteraturblatt des Orients* (X., p. 370), as being in the possession of the late Eliezer Ashkenazi? Dr. Steinschneider writes to me, that one leaf of the Tractate *Yomâ* of the same edition, is bound with this copy of the *Erubin*. The Bodleian Library has recently acquired, amongst other fragments, two leaves of the Tractate *Moed Qaton*, which seem to belong to the same Salonica edition. It bears now the Library number Opp. add. fol. III., 561. The second leaf contains the end of the Tractate, beginning with the words דקבר יקברוניה (fol. 28b, line 20, of the *Ed. Receptæ*). I learn from a communication of Herr Hirsinger of Munich (who carries on the business of the late Rabbinowicz), that he found, some time ago, eight leaves of the first Salonica edition of the Tractate *Ketuboth* (ff. 73-111 of the *Ed. Receptæ*). These leaves were found in the binding of another volume of the Talmud. I need scarcely mention that the Salonica edition has mostly perished by fire.

A. N.